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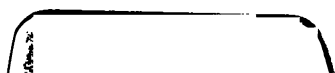
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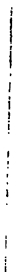
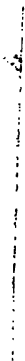
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A TREATISE
UPON THE
NATURE, FACULTIES, &c.,
OF THE
HUMAN SOUL.
BY THE
REV. WILLIAM NEVILLE.

45. 703.







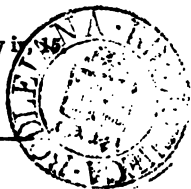
A BRIEF TREATISE
UPON THE
NATURE, FACULTIES, VALUE,
AND
FINAL DESTINATION
OF THE
HUMAN SOUL.

BY THE
REV. WILLIAM NEVILLE,
LATE CHAPLAIN OF THE HOUSE OF INDUSTRY,
DOUGLAS.

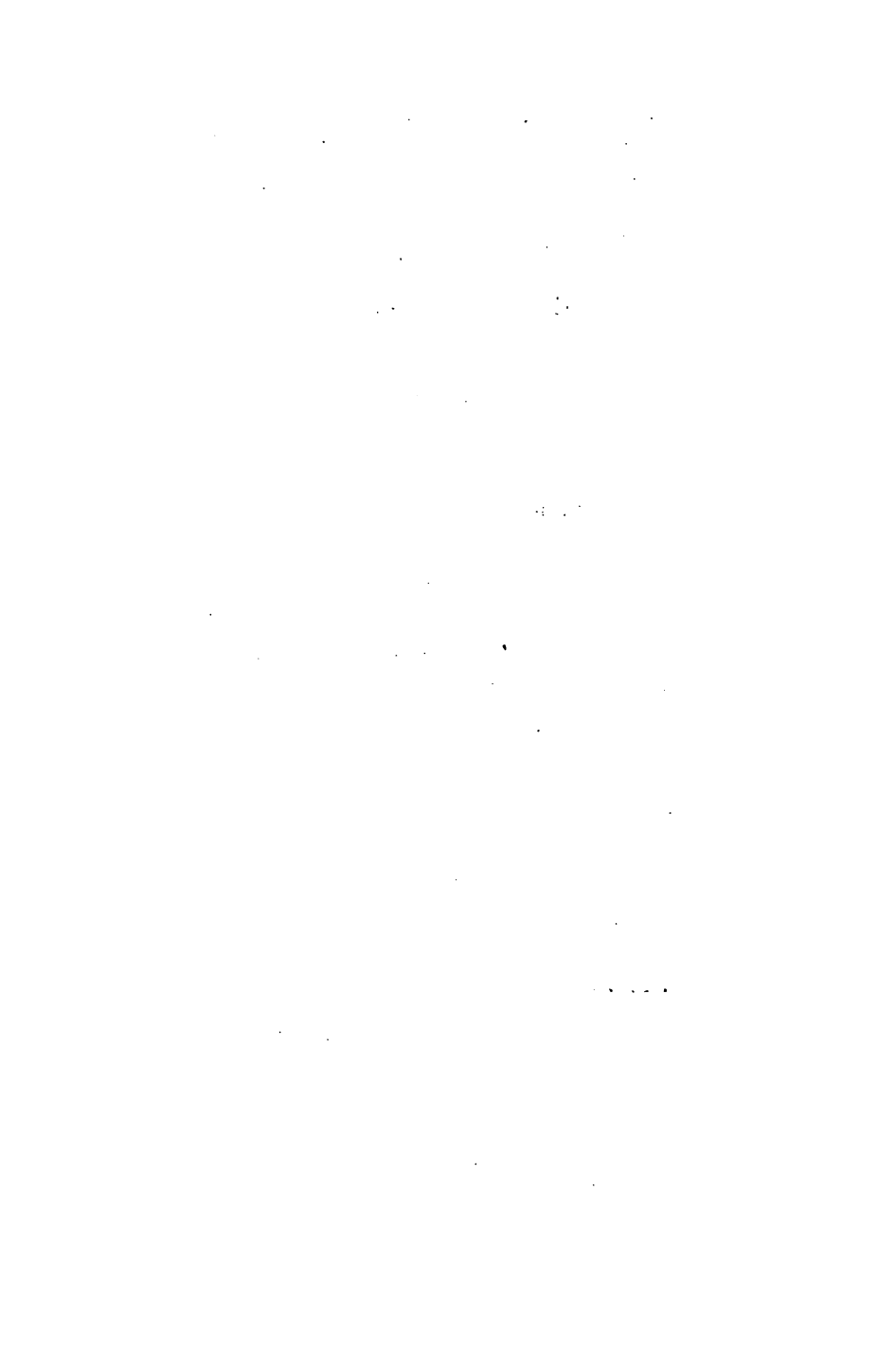
"That the soul be without knowledge it is not good."—
Proverbs xix, 2.

*"Thou shalt guide me with thy counsel and afterward receive
me to glory."*—Psalms lxxiii, 24

"Meditate upon these things."—Timothy iv, 16



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MESSRS. HATCHARD AND SON, PICCADILLY, LONDON;
AND BY ALL BOOKSELLERS.
1845.



*The subjoined Testimonial is from the Rev. Dr. Marsh, Minister
of St. Mark's, Leamington, and Chaplain to Lord Cadogan.*

"DEAR SIR,

"I have read your 'Brief Treatise upon the Nature, &c., of the Human Soul,' with much interest. It appears to me that your philosophical and scriptural evidence of its consciousness immediately after death, should be sufficient to convince the philosopher, and animate the Christian.

"Your witnesses are abundantly numerous, and highly satisfactory.

"I cannot but wish success to every effort that is calculated to impress the mind of man with a sense of the value of his immortal soul, and that may lead him to seek its spiritual and eternal welfare through the redemption which is in Christ Jesus, and by the renewing power of the Holy Ghost.

"Your's, Dear Sir,

"Very faithfully

"WM. MARSH."

"Having seen the manuscript of the Rev. Wm. Neville's Work on the Soul, I can testify that it is not only an able refutation of certain anti-scriptural doctrines, but also contains much that is adapted to edify and benefit those who may read it, and every sincere Christian.

"ALEX. WATT, A.M.,

"Senior Curate of St. George's, Douglas."



P R E F A C E.

When a scientific man is about to enter upon exploring some particular part of the globe, how greatly is he flushed with animating expectations of the pleasure he shall derive from the variety of interesting objects that will be presented to his view, but whatever travellers have told of nature, their united report falls far short of that which the inspired penmen have given of the heavenly Jerusalem, to enrapture the mind, and possess the affections with such things as "eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive." The idea of which produced the subjoined, from the hand of a poetical clergyman :—

"Musing on my habitation,
Musing on my heavenly home,
Fills my soul with holy longing,
Come Lord Jesus, quickly come.
Vanity is all I see,
Lord, I long to be with thee."

The design of this Treatise is not only to animate the believer's hopes of a glorious immortality, but to convince such an one, from the word of God, that he may entertain the fullest confidence of having "an entrance abundantly given unto him therein, on the very moment of departing from his mortal tabernacle," and this testimony is set forward herein upon such dignified authority as to exclude all contradiction, and if any who read its pages are not convinced of the truth thereof, "neither would they be persuaded though one rose from the dead."

WILLIAM NEVILLE.

CHAP. I

THE NATURE OF THE SOUL OF MAN.

THE greatest of all God's gifts, was the sending of His well-beloved Son Jesus Christ into the world; and the next thereunto is the volume of "inspiration," by which alone man is taught the origin of himself, and the component parts of which he consists, viz., a mortal body, originated "out of the dust of the ground," which was a motionless statue, until God "breathed into it the breath of life, and man became a living soul," by which is implied, that he possessed a quality of an imperishable nature, having been derived from God, and consequently immortal, not liable to perish or decay, but to continue unalterably the same, for ever and ever, and as "by searching, none can find out the Almighty to perfection," so it has in all ages baffled the wisest and the best of men to comprehend the essence of the human soul. A man can perfectly understand the capacity and susceptibility of his material part, but it is doubtful whether he will ever have a perfect knowledge of his soul, even in a disembodied and glorified state, when in the enjoyment of that "rest which remaineth for the people of God." "God is a spirit," and the soul of man is also a spirit, but of a nature far more inferior than the light of the glow worm is to that of the meridian sun.

Seneca says, "There is not so disproportionate a mixture in any creature as in man, consisting of soul and body. The latter is the clog or prison of the *mind*, but the mind itself is sacred and eternal, and

exempt from the danger of all actual impressions. In the question of the immortality of the soul, it goes far with me. A general assent to the opinion of a future state of rewards and punishments, which meditation raises me to the contempt of this life in hopes of a better. But still, though we know that we have a soul, yet we are utterly ignorant what the soul is.— This only we understand, that all the good and ill we do is under the dominion of the mind. A clear conscience states us in possession of invaluable peace, which is the greatest blessing in nature, and that which every honest man may bestow upon himself. We set our hearts upon transitory things, as if they were everlasting, and that we were to possess them for ever. Why do we not rather advance our thoughts to things eternal, and contemplate the heavenly original of all things? Why do we not, by the divinity of reason, triumph over the weakness of flesh and blood?"— These are the sentiments of a heathen stoic philosopher, tutor to the tyrant Nero, who put him to a cruel death.

An extraordinary metaphysical writer says, the soul is a being of itself, therefore it can subsist independent of the body, from which it is as distinct as the bird from the cage in which it dwells.

The substantial nature of the soul is implied in the words of the prophet Zechariah, xii. 1,—“ God formeth the spirit of man within him,” which is free from mixture and composition. It is a pure, simple, invisible, and indivisible substance* which demonstrates its spirituality. It hath none of the seeds of corruption and death in its nature, as all material and compound things have. It hath nothing within it tending to dissolution, no jarring elements or contrary qualities are found in spirits as there are in other creatures of a mixed nature.

* It may be said, how can that be called a substance which is invisible? We reply the wind that blows is an answer to the question, as the effects produced thereby demonstrate it to be a powerful substance, although indiscernable.

A substance like the soul can have no parts, and what has no parts, must ever be impervious in its own nature to all violence, and invulnerable against all assaults.

Whatever has no parts can never lose them, and what has nothing which it can possibly lose, must remain unchangeably the same, and consequently be immortal, and if the soul have nothing which it can lose because it has no parts, and therefore incapable of separation, it must follow that none of those powers and faculties which the soul possesses can expire, because they derive their existence from the stability of their primary principle, and as there is no part to which violence can possibly have access, there is no property which is capable of subduction, and therefore the soul with all the appendages of its powers and faculties, must for ever be inaccessible to violence or decay.

If, therefore, the soul cannot perish from itself, either through choice or necessity, nor from any external cause; not material, because it is contrary to its nature; not immaterial, because it is similar to its nature, and because such considerations end in a palpable contradiction, it therefore necessarily follows, that the soul must be immortal." Samuel Drew.

That truly excellent man, the Rev. John Flavel, writes as follows:—"The soul of man being a substance, and not depending on its being in the body, or on any other fellow creature, there can be no reason on the soul's account, why its blessedness should be delayed till the resurrection. It is a great mistake, to suppose that the soul is capable only of social glory, or a blessedness in partnership with the body, and that it can neither exert its own powers, nor enjoy its own happiness in the absence of the body."

The opinion of a sleeping interval, took its rise from this error, they conceived the soul to be so dependant on the body, at least in all its operations, that when death rends them asunder, it must of necessity be left in a swoon or sleep, unable to exert its proper powers, or enjoy that felicity which we ascribe to it in a state of separation.

But certainly its substantial nature being considered, it will be found, that whatsoever perfection the body receives from the soul, and howsoever its dependence upon it may be, the soul receives not its perfection from the body, nor doth it necessarily depend upon it in its principle operations, but it can live and act out of, as well as in connexion with it. Yea, I doubt not but that it enjoys a much more sweet and perfect liberty than ever it did or could do, while it was clogged and fettered with a body of flesh,—and before the eyes of the mortal part are closed, I doubt not but the believing soul, with open eyes beholdeth the face of Jesus Christ,—Luke, xxiii 43; Philippians, i. 23.

The souls of men being created out of nothing, it follows that all souls are of equal value and dignity. One soul is not more excellent or honourable than another, but all by nature are equally precious and alike in quality. The soul of the poorest beggar is in its own nature of equal dignity and value with the soul of the most glorious monarch that sits upon the throne, and this appears to be the case, 1st., because all souls flow out of one and the same fountain, viz., the creating power of God; the same almighty power was put forth to the forming of one as of another. “All souls are mine” saith he that created them,* and though there is great variety in the human stature, the souls of all are equally alike, as coin from the same dye.

All are created with a capacity of enjoying the infinite and blessed God, and they need no other powers, faculties, or capacities, than they are by nature endowed with (if these are sanctified and “led by the Spirit of God”) in order to make them equally as happy and blessed as those that are now before the throne in heaven. The breath and the soul of man are two distinct things; his breath is not his soul, nor his soul his breath, but the nexus or bond that couples and unites the soul and body in a personal union. The body hath no life in itself, but its life results from

* Ezekiel, xviii. 4.

its union with the soul.* This union is maintained by the breath of our nostrils, which upon that account is called "the breath of life." Breath is an act of life, proceeding from the soul's union with the body, and ending with the dissolution of it. Life is continued by its respiration, and terminated by its expiration."

Notwithstanding what has been said, I should think this brief and imperfect definition of the nature of the soul very defective, if no remarks were made upon the language of St. Paul, where he ascribes a trinity to man, saying "I pray God that your whole spirit, and soul, and body be preserved blameless."† Throughout the whole of St. Paul's epistles there is no instance of tautology, therefore it must be admitted that in the above words he speaks of man as consisting of three constituent parts, "body, soul, and spirit;" and as it was an ancient proverb to say "Man, know thyself" and what is equally so desirable, or can be more interesting, than to endeavour to comprehend the human structure, the component parts of which are so "fearfully and wonderfully made" and put together, so as to infinitely surpass both in design and execution, all the complex inventions of men, although there have been many extraordinary productions of human intellect, which are results proceeding from the vast capacity with which God has endowed the spiritual faculty of man; and from what we witness of the astonishing powers of the human mind in its debilitated state by the fall, we may trace something of that brilliancy of understanding possessed by our first parents, before any darkness came upon them. The corporeal part of our nature is of itself an inanimate substance, and was so at its first creation, and returns to the same at the time of dissolution, for "the body without the spirit is dead."

The word soul is equivocal, having a variety of significations, sometimes it means the mind or will, as in Genesis xxiii. 8, "and Abraham communed with

* James ii. 26.

† Thess. v. 23.

them, saying, If it should be your mind that I should bury my dead ;" the original is "if it be your soul." In the New Testament it sometimes has the same meaning, as for instance, "The multitude that believed were of one heart and of one soul, that is of one mind, —Acts iv. 22. Sometimes the word soul, (*ψυχήν*), means the animal or sensitive faculty, which man has in common with beasts (Parkhurst) against which the temptations of Satan are chiefly and too successfully directed, and as this property actuates and governs mankind; therefore man is called, (*σώμα ψυχίου*), an animal body.* Our translation is a natural body. Thirdly, by the soul is to be understood that immaterial rational principle which is capable of divine illumination and immortality which is termed, (*πνεῦμα*), "the breath of life."† There are three things, saith an ancient Christian Father, of which the entire perfect man consisteth, viz., flesh, soul, and spirit. The soul is a middle quality betwixt the flesh and the spirit, and sometimes by following the spirit is elevated by it, and sometimes by consenting to the solicitations of the body it sinks into sensuality. It is to the acting of this inferior soul, consenting to carnal passions, like a factious party joining a lawless mob, that St. Paul alludes when he says, "But I see another law in my members waring against the law of my mind, and bringing me into captivity to the law of sin and death."‡

It is with the more noble principle in man (*πνεῦμα*) the immaterial spirit, that an intercourse with God is maintained ; "the spirit itself beareth witness with our spirit, that we are the children of God."|| And had not this imperial part of man yielded subjection to the hostile enemy, that which is highest in dignity would have been imperative in authority, and have kept the passions in due subordination, but man in his degenerate condition is like a republican state, where the lowest of the people bear rule, so that the intellectual

* 1 Cor. xv. 44. * Hammond. † Gen. ii. 7.

‡ Romans, vii. 20 || Romans, viii. 16.

faculty, instead of carrying the majestic sceptre, is as a captured monarch enslaved by his hostile subjects. It is against this disorganised state of things that the Apostle prays that the church at Thessalonica might be delivered from.

In closing this chapter, I wish the idea to be strongly impressed upon the mind, that one peculiar property of the human soul, is that of an exquisite refined sensibility, and consequently it has a capacity for higher degrees of enjoyment, or to be the subject of more extreme pain and suffering, than any other created being in this lower world—the first assertion is sustained by the words of the prophet—"For since the beginning of the world men have not heard nor perceived by the ear, neither hath the eye seen, O God beside thee,"* or as expressed by St. Paul,† "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him." Now the pleasure enjoyed from the things alluded to, must be derived not so much from the objects themselves, as the possessing a capacity adapted to their nature; as for instance, the most harmonious melodies or interesting scenery would afford no delight to one that was deaf or destitute of sight, neither would it be possible for an unregenerate man, if admitted into the heavenly state, to have any pleasure therein, because it is only those who are born of the Spirit, that have the faculty for spiritual enjoyments.

* Isaiah, lxiv. 4. † 1 Cor. ii. 9.

CHAP. II.

THE FACULTIES OF THE SOUL.

We may with propriety say, they are its members or agents that minister unto it, and consist of the understanding, the will, the imagination, the affections, and the conscience. Of the two first we observe, there is an important distinction between the will and the understanding, the former is governed by present indulgence, the latter anticipates future happiness even beyond all time.

To the faculty of the understanding, mankind are indebted for wise and wholesome laws for the government of nations, and for all the improvements that have been made in husbandry and mechanics, to the great benefit of society. Bishop Reynolds observes that "the will is a blind faculty, therefore it cannot discover that which should be the object of its choice without being guided by the understanding, but it hath no control or dominion over the will, which is always the mistress of its own operations, but it intimateth thereto what God requireth of men, so as to please Him, and as a conduct regulated by the divine precepts is certain to be productive of good, such would most certainly be desired by the will, were it not that our understanding is clouded, and carried away by some crooked misapprehensions, and also the will itself is corrupted in its own inclinations.

"There is in the understanding weakness, whereby it connives at the irregular motion of the will, and withdraws it from examining with an impartial judgment, and close meditation, the several passages of our actions, with all the consequent inconveniences of crooked courses.

"It would be a vast labour to state the opposition which is given to the various faculties of man, to the

adoption of those means which would lead to a happy end. The will itself is stubborn and froward, and the passions rebellious and impatient of suppression, the senses and sensitive appetite are thwart and wayward, creeping always, like those under celestial orbs into another motion, quite contrary to that which an enlightened reason should confer upon them; but the nature of man in its fallen condition is a distorted and a crooked nature, and therefore altogether unconformable to that law which would lead to the right and principle end at which it aimeth, viz., true happiness," if rightly directed."

Another author states "The will is a faculty of the rational soul, whereby a man either chooseth or rejects the things which the understanding discovers and knows. It is a very high and noble power of the soul. The understanding seems to bear the same relation to the will as a grave counsellor doth to a great prince. It glories in two excellencies, liberty and dominion. It cannot be compelled and forced. Co-action is repugnant to its nature. In this it differs from the understanding, which is wrought upon necessarily, but the will acts spontaneously, yet its liberty must be understood to be in things natural, which are within its own sphere, and not in those which are supernatural; it can move or not move the body as it pleases, but it neither inclines nor moves towards Christ by faith, unless induced thereto by the operation of the Holy Ghost." — *Flavel*.

REMARKS ON THE IMAGINATION AND MEMORY.

The faculty of the imagination is the inventive agent of the soul. Its office is to assist the will and the understanding by presenting a variety of objects for those faculties to act upon, and when governed by divine grace, it allures the will to desire the things that are profitable for the soul's welfare, therefore in the work of converting men from the error of their ways, God is said to allure them.*

* Hosea, ii. 14.

The will being acted upon by the Spirit of God, inclining it to favour the things spiritual, does thereby dissipate the natural darkness that veils the understanding, and that is the avenue by which divine light passes into the soul, as a window is the inlet of the sun's rays into a room. The memory is a rich repository, in which is deposited the treasures of wisdom and knowledge which have been gathered by observation, reading, and intercourse with society. *The imagination* is that faculty, which with a lively and quick vivacity enters the magazine of the memory, and brings forward what is adapted to supply the minister of the Gospel, the statesman, and the barrister with such ideas, and language to express them, as are best calculated to interest his audience, under the guidance and control of the superior faculty of the understanding. The memory and the imagination may be said to act in concert, and, by mutual operation, are productive of much pleasure, in presenting a retrospective view in the drawing-room, of all the interesting landscape and sea views which were remotely seen when travelling in a foreign land.

The memory is also of great benefit to the soul, by bringing to remembrance God's merciful interpositions of deliverance in times of sickness or of danger, and sending unexpected supplies in seasons of necessity, for which it is our bounden duty to entertain a grateful consideration to the end of life, which, only for the faculty of memory, we should be incapable of doing.

THE FACULTY OF THE AFFECTIONS.

The affections are the faculty which assimilate the soul more than any other into the likeness of God, "for God is love." This faculty is divine in nature, and also in duration, as "it never faileth." By the exercise of it, man is united to his Maker, for "he that dwelleth in love, dwelleth in God, and God in him." It is the bond of union which harmonizes society, and when mutually exercised between man

and man, it is accompanied with the highest degree of delight, such as neither gold nor silver, in the greatest abundance, can procure to the possessor thereof; hence a spirit of love is so much inculcated in the Holy Scriptures, as in the subjoined quotations:—
 “Be kindly affectioned one to another, with brotherly love.”—“By love serve one another.”—“Let us love one another, for love is of God.”—“Beloved, if God so loved us, we ought also to love one another.”—“By this shall all men know that ye are my disciples, if ye have love one toward another.”—“He that loveth not, knoweth not God.” The faculty of love was given, that thereby man might be united in a holy fellowship with his heavenly Father, therefore “He that loveth is born of God”; and as this world is not the inheritance designed for the children of God, they are exhorted to set their “affections upon things above, and not on the things of the earth.” But some may say (though no child of God ever will) how can a man feel any attachment to either persons or things which he never saw? We answer, have not many, from what has been reported of New Zealand, set their hearts and minds upon going there, and entirely disengaged themselves from their native country, purely upon the credit they have given to what has been reported, of the superior advantages to be enjoyed in that distant land, and if the blessedness of the heavenly state, as reported by Divine revelation, was equally accredited, men would be so excited as to become detached from “what is seen and temporal,” and set their heart and mind upon those “superior things which are unseen and eternal,” and like a man who intends to emigrate, enters into no engagements that would hazard the fulfilling of his intention, but only attends to such things as will be subservient to his purpose; so the heirs of a heavenly inheritance should entangle themselves with worldly affairs as little as their circumstances and station in life will admit of, ever considering that while here they are as “strangers in a foreign land,” and should only form such con-

nexions and engagements as would subserve their attaining that "inheritance which is incorruptible, and undefiled, and that fadeth not away."* That very learned and holy man Bishop Reynolds, has some observations in accordance with the subject, which are "God's first manifestation of love to man was in making man like himself, and the second instance of his great love, was in making himself like man.—Hence we read so much of that mystical inhabitation of Christ with his Church." "Lo, I am with you alway, even to the end of the world." "Wherever two or three are met together in my name, there am I in the midst of them." Again, "I am my beloved's, and my beloved is mine," which implies a mutual affection, and an inseparable union of Christ and his people, and this may be the reason of that order in St. Paul's solemn benediction—"The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all." For as the grace of Christ alone taketh away that enmity which existed between sinners and God, and is the only procuring cause of reconciliation with him, so the love of God is the only bond of that communication which we have with him and his Holy Spirit.

THE FACULTY OF CONSCIENCE.

Of all the faculties, that of Conscience may be considered the most dignified, it is a witness for God, which he hath set up in every man's soul, and holds an assize there, as witnessed in the case of the adulterous woman, when our blessed Lord said to the Jews, "Let him that is without sin cast the first stone." The voice of Christ awakened Conscience to do its office, and it convicted every one of them, so they went out and left the woman alone.

Again, when St. Paul was brought before Felix, he reasoned of righteousness, temperance, and judgment to come, at which Felix trembled: here was a great Roman Judge trembling at the words of a poor Jew,

who was his prisoner bound with chains; and that which occasioned his agitation was the silent monitor within him, which gave testimony to every word spoken by the Apostle, and to which he could not but assent that it was true, which caused him to tremble with fear. So on the judgment day, when "Christ shall sit on his great white throne,* and the dead, small and great, standing before him, they who had gone down to the grave with a "seared conscience," unapprehensive of what was before them, although Conscience was then dormant, it had not lost its power to act, and now seizes upon the guilty criminals with all the terror of an aroused lion, by setting their sins with all their malignity in full array before them, by which they are filled with such a fearful apprehension of the "fiery indignation of God," that they call to the rocks and to the hills to fall upon them, to hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb." The chief offices of Conscience are the following, viz., Direction, Conviction, and Consolation. It directs the will to observe the dictates of that secret monitor which instructs to discover between good and evil, and according as those monitions are attended to or rejected. there is quietude or discord in the soul.†

The next office of Conscience is Conviction. When its dictates have not been obeyed, it then sits in judgment on the transgressor, and sets before the eye of the mind every act of disobedience, and at the same time awakens the soul to a most terrific and fearful apprehension of the just indignation of God, which like a tremendous storm of fire and brimstone will light upon them that do evil, "upon the Jews first, and also upon the Gentile," so that there is nothing in nature so dreadfully tormenting and insupportable as the terrors of a man's own conscience, as those who have read *The Life and death of the Hon. Francis Newport, Francis Spira, and the infidel Voltaire well know, and was also manifested in the case of Judas Iscariot.*

* Rev. xx. 11. † Romans, ii. 15.

"The spirit of a man," saith Solomon, "may sustain his infirmity, but a wounded spirit who can bear?" The Judge that passed an unjust sentence upon the unhappy Lady Jane Grey, became mad soon after, and cried out continually, "Take Lady Jane from before me."

The third office, and ^{the} which dignity of the faculty of Conscience consisteth in ministering consolation to an afflicted mind, as the medium by which the Spirit of God communicates to the soul an assurance of reconciliation to the Divine favour, for nothing can pacify the Conscience and tranquillize the soul but a sense of peace with God, accompanied with a lively hope of a happy immortality.

Another office of Conscience which it never fails to execute, is Watchfulness; it always stands sentinel in a man's soul, and acts the part of a register, by recording all our good or bad actions with sincerity and impartiality. Though the darkness of the night may hide us from others, and the darkness of the mind may conceal us from ourselves, yet Conscience hath an eye that seeth in secret whatsoever we do, whether through ignorance or hardness of heart, and though in many it may sleep as to motion, yet it never sleeps with respect to observation; and notwithstanding it may be hardened, it can never become blind. There is not any thing so indelible upon the memory as that which has been written thereon by Conscience. All that it has collated of a sinful nature will never be erased or blotted out, except by true repentance towards God, and a lively faith in the atonement of the Lord Jesus Christ, without which they will abide as the worm that dieth not for ever and ever, and as an unquenchable fire. Again, Conscience is God's faithful historian; it never accepts of any bribe, but records the truth as faithfully of a monarch as of a slave—of Pontius Pilate as of Judas Iscariot. There is scarcely any bodily passion, or faculty of the soul except Conscience but what may be seduced, yet that cannot be drawn aside from observing the most rigid rectitude; and though men may,

by long habits of sinning against all admonitions of Divine grace and reproaches of Conscience, stifle and suppress its acting, so that it ceases to warn and reprove, and lets the sinner go quietly forward until he falls into the pit of everlasting destruction, yet it will then awake, and rise upon him with all the terror of an aroused roaring lion, and never cease tormenting the soul to all eternity. What is here said is no fable of human invention, but a solemn truth, in perfect accordance with Divine revelation; and St. Paul knowing this, said "Warn the unruly."

Since writing the foregoing, the subjoined is quoted from the Rev. John Flavel, an acknowledged sound theologian, who says, "No sooner is a Christless soul turned out of the body, but conscience is roused, and put into a rage, never to be appeased. The consciences of the damned will recognize and bring back the sins committed in this world fresh to their mind; for Conscience is a book of record, wherein every sin is ranked in its proper place and order.

"This remembrance of sins and mercies; past opportunities and all hope, gone never to be recovered, is like that 'fire not blown,' (mentioned in Job) which will everlastingly torment the soul."

What makes a prison so dreadful to a malefactor, but the trembling expectation of the approaching assizes? But alas! no similitude can bear the most distant resemblance to the state of horror which rests upon them that are eternally lost; for after millions of years have passed away, it is still, with them wrath to come.

CHAP. III.

THE VALUE OF THE HUMAN SOUL.

In this chapter is very briefly set forth the value of the soul with a view of making known what a rich treasure every man has in his own possession, and the danger of its being lost. The invaluable worth of the soul is made known to us in the first place by what is said of the manner in which it was created, as a part of God's workmanship, and altogether very different to any other, as it was done by a consultation of the whole Trinity. "Let us make man in our own image," and where God is mentioned as our Creator, he is spoken of in the plural number, as Job xxxv. 10, which reads in the Hebrew "None saith where is God my makers"; and in Psalm cxlix. 2, "Let Israel rejoice in his makers." In these quotations is seen the transcendent dignity and worth of the soul of man above all other beings in this world, by the peculiar way in which it was produced, viz., by a council of the Trinity, which gave it faculties and powers little inferior to the holy angels, and far surpassing those of any other earthly creature. But the redemption of the soul is a still greater evidence than that of creation, of the high estimate at which God valued the souls of men, as they "were not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." Again, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

"The ransom was paid down, the fund of heaven,
Archangels fail to cast the mighty sum,
A thousand worlds so bought were bought too dear."

As a proof that "God is no respecter of persons," but that the soul of the bare-footed cottager is as precious in his sight as that of the monarch on the throne, He appointed that "the rich and the poor were to give equally the same ransom when they presented an offering as an atonement for their souls."* The redemption of man by Jesus Christ was "by the one offering of himself upon the cross, whereby he made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." Nor is there a soul upon earth that is excluded by any decree or purpose of God from being interested in the death and passion of our Lord Jesus Christ, therefore an unlimited commission was given to the Apostles, saying, "Go ye into all the world and preach the Gospel to every creature," that none should be deprived of the benefit thereof.†

Although God created nothing in vain, but even the most insignificant objects of his creative power are important, but some more so than others, as the invisible animalcula is greatly inferior to the sagacious elephant. The earth upon which we dwell is a valuable part of the creation of God, as it sustains upwards of eight hundred and fifty millions of human beings.—The great and wide sea is also a very rich treasure unto men, not only for the multitude of creatures that move therein, but as it is the medium of communication between nations remote from each other, by which an interchange of the particular productions of each is carried on to mutual advantage. Again, the sun in the firmament is a still more valuable production of the wisdom and power of God, as he is the primary cause of vegetable productions, and the secondary cause of animal existence, for without the sun the earth would be a dreary exhibition of sterility, as unproductive as a flinty rock, and consequently unoccupied by either men or cattle. But if all the objects that have been enumerated were computed together, and the sum total of their value cast up, they

* Exodus, xxx. 15. † Romans, ii. 14.

are as insignificant, in the estimation of God, in comparison with the value of one soul, as "the small dust in the balance." The time is fast approaching when "the earth with all that is therein shall be burned up, and there shall be no more sea," and "the sun shall be darkened," but the souls of "the righteous shall shine forth, as the stars in the kingdom of their heavenly Father for ever and ever."

But notwithstanding the soul is of such high value in the estimation of God, there is not any thing that men in general possess, which they so lightly appreciate, or that occupies so small a portion of their study and attention. An ancient writer says, "Of the twenty-four hours in the day, how much is wasted on the body and how little is given to the soul, as if all the time required to promote its welfare was devoted thereto it would be spent in vain; whereas, if the body is afflicted, what is man not willing to do, or patiently to suffer, for the recovery of lost health? and if we are so solicitous to protract mortal life a little longer, ought we not to be more diligent and careful that the immortal soul might live eternally with God, by attending to the advice of our blessed Lord, when he said, "Strive to enter in at the strait gate,"* and the exhortation of his Apostle, saying "give all diligence to make your calling and election sure."† "For what is a man profited if he should gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Each of the monarchs in Europe have in their possession a diamond of peculiar size and brilliancy, which they value at so high a rate, that no sum of money would be an inducement to part with them. But every man, woman, and child, from the lowest in station to the most exalted in rank and condition, possesses a jewel which, if sanctified by the Holy Ghost, will shine with a lustre above the brightness of the sun, when theirs are crumbled into dust; and as it is of such great value and lasting duration, should not every one use al

* Luke, viii. 24.

† Peter 2., i. 10.

the care in their power to prevent it being lost, of which there is great danger, as every thing in the world, except the word and ordinances of God, is ungenial to its nature, which may be compared to an exotic plant or flower; as for instance, suppose a beautiful flowering shrub was brought from India, China, or Africa, and placed in our gardens, the cold winds and nipping frosts would destroy its beauty and prevent its growth—so it is with the soul, which is not a native of this world, but heaven-born, and when renewed by the Spirit of Christ, that new birth unto righteousness, is in as great danger of being extinguished as a torch would be that was put to float upon the great and wide sea, and such would be the case with every child of God if they were not “kept by His Almighty power through faith unto eternal salvation.”

CHAP. IV.

THE FINAL DESTINATION OF THE HUMAN SOUL.
OR THE ANIMATING AND GLORIOUS VIEW
WHICH DEATH OPENS TO THOSE THAT "DIE IN
THE LORD."

On this subject an excellent writer says, "How contracted was the knowledge of the works of God even of a Newton, in comparison of the ken of an angel, or to that of a soul recently escaped from its imprisonment in the body. For my part, I freely indulge my soul in the confidence of its future grandeur; it pleases me to think, that although I know so small a part of the works of the Creator, I shall, ere long, shoot away with the velocity of imagination—trace out the hidden springs of Nature's operations—and be a spectator of the long chain of events in the natural and moral world. I find it a great benefit to me to cherish this generous ambition, for independent of the secret refreshment that it diffuses through my soul, it animates me to improve my faculties, as also to exercise them to the best advantage in the rank wherein I move."

The same idea just expressed is also mentioned by the late Dr. Young, in his *Christian Triumph*—

"Shall I, who some few years ago was less
Than worm, or earth, or shadow can express,
Shall I live, when ev'ry fire and ev'ry star
Shall languish and expire?
When earth's no more, shall I survive above,
And through the radiant files of angels move?"

Yes, my Christian reader, be fully assured that the foregoing language is expressive of that which will be thy happy condition anterior to the dissolution of nature, but in a more perfect degree subsequent thereto.* When this mortal shall have put on immortality,

* Matthew xiii. 43.

and in union with the soul, shine forth in all the splendour of the glorious body of the sun of righteousness for ever and ever. It was in confidence of such expectation that "the noble army of martyrs" so cheerfully resigned their bodies to the flames, or to perish by the contrary element, as in one instance was the case, when several were taken on the close of the day, in the winter season, to a deep pond of water, and compelled to stand therein until they perished, in the prospect of which, on their way thither, they said one to another, "though we shall have a cold supper, we shall have a warm breakfast," meaning they should be with Christ. The same conception of instant happiness following dissolution, is mentioned by Archbishop Sherlock, in his *Treatise on Death*, "When we die (he saith) we do not fall into a state of profound sleep, or of silent insensibility until the resurrection, but our souls still live."

The sentiments of such a man as Bishop Sherlock, are entitled to a respectful attention, as also the following by Dr. Addison on this subject,—“I am fully persuaded (says this excellent man) that one of the best springs of generous actions is to have worthy thoughts of ourselves. For this reason I am of opinion that so elevated a contemplation as that of the soul's immortality cannot be resumed too often.—What is honour, fame, wealth, or power, compared with the expectation of being in a state of happiness without end? I could never think, when the soul departs out of the body that it dies, or that its consciousness is lost; but on the contrary, when freed from all corporeal alliance, then it truly exists.”

That eminent divine, John Calvin, says, “When St. Paul distinguishes the fathers of our flesh from God, the only father of our spirits, he could not more plainly have affirmed the essence of the human soul. Neither if the soul does not remain alive after the death of the body could Christ, with any propriety, have represented Lazarus as lying in Abraham's bosom, and the soul of the rich man as being in a state

of extreme suffering. The Apostle affirms the same thing when he saith that "while we are at home in the body, we are absent from the Lord," but when we depart, we enter into his presence. Again, he confirms that idea by representing the souls of those that die in the faith and hope of the Gospel, as being immediately united with "the spirits of just men made perfect."* And also if when the soul is removed from its mortal tenement it did not retain its consciousness, Christ could not have said to the penitent thief, "this day shalt thou be with me in Paradise."

Having therefore such clear evidence given to us in the Scriptures, let us not doubt to commend our souls to God at death, and entertain a full confidence that the souls of the godly, after having ended their warfare, are received into a blessed state of uninterrupted rest.†

Another testimony to the same doctrine, is that of Bishop Jeremy Taylor, who says, 'The soul is alive after the death of the body, as St. Paul affirms, saying, 'Christ died for us, that whether we wake or sleep, we should live together with him.' Now it would be strange that we should be alive with Christ, and yet perform no living action. In the state of separation, the souls receive the comfort and blessings of their labours; and as an evidence thereof, we know that fifteen hundred years after the death of Moses, he was with our blessed Saviour upon Mount Tabor, and as that man of God was then, so are all others of the saints after death,—they are 'present with their Lord.'

"The state of departed saints (and such are all those who love their Saviour) was called Paradise by the Jews, and also by our blessed Lord, because it signifies a place of joy and gladness, pleasure and delight, pure in its nature, and unabating in degree. It is also called 'Abraham's bosom,' by which is meant the region where Abraham and all the faithful were. So St. Jerome, when speaking of a deceased friend said, we know that our Sepotion is with Christ, ming-

* Hebrews, xii. 23.

† Institutes, 1st book, chap. 15.

led with the choirs of saints, who are said by St. John to be before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them.*

"From the foregoing, I have made it as evident as questions of this nature will bear, that in the state of separation of the mortal body from the immaterial soul, the spirits of the righteous shall be blessed and happy, they have an ante-past of that greater degree of glory which they will receive at the resurrection, when body and soul will be re-united by an everlasting conjunction."

As a further witness to the same doctrine, we bring forward Sir Matthew Hale, the very mention of whose name is sufficient to excite affection and reverence in all those who are familiar with his exalted character. He saith, "Immediately upon the separation of the soul from the body, it is translated to a condition of blessedness, and enjoys the vision of Christ in glory and happiness, and that of such a nature 'as eye hath not seen nor ear heard,'" and that such is the case, our blessed Lord's words to the thief upon the Cross fully comports by his saying unto him, "This day thou shalt be with me in Paradise," in which we have the time, viz., To-day, before the resurrection, and the place in Paradise, and thirdly with me, agreeable to what our Lord said to his disciples, "I go to prepare a place for you, that where I am, there ye may be also." There is not an instant between the departure of the soul from its earthly tabernacle, but what it is locally with Christ, and consequently an uninterrupted stream of comfort and delight floweth into it, but both the vision and the pleasure derived therefrom will be more comprehensive after the resurrection, when the tabernacle of God shall be with men and He will dwell among them.†

To conclude my remarks, I think that according to the Scriptures, though the fulness and perfection of the glory of the saints is reserved to the gene-

* Revelations, vii. 15.

* Revelations, xxi. 3, 4.

ral resurrection at the second appearance of Christ, yet the souls of the departed righteous do on the very moment, yea, in the twinkling of an eye, at being separated from the mortal body, enter into the enjoyment of the presence of Christ to behold his glory, the hope of which is not only sufficient to conquer the fear of death, but to make it desirable." These were the sentiments, my dear Christian friend of one of the most sound theologians, (though not a clergyman) and truly devout godly men that the world ever saw, and hope to be excused for digressing from my subject to relate two instances which will tend to give some idea of his character. He had a brother who was older than himself, but had been of dissipated habits, on which account his father only left him a moderate income, but some years after his parent's death, he by the grace of God became a sincere Christian, upon which as his brother knew, if he had been such an one during the life of his father, he would have bequeathed to him a considerable part of his estates, therefore he one day invited him and a party of select friends to dine at his house, and previous to the dinner being set upon the table, he put the writings of all his hereditary property upon a dish, and desired the footman to place that before his brother when the dinner was carried into the dining-room; and after the company were all set down, he said to his brother, "I'll thank you to take the cover off the dish before you, which to his surprise exhibited a quantity of parchments; he then said to him, I know if you had been the same man in your father's lifetime as you now happily are, he would have left you a part or the whole of those deeds, which I beg you to accept."

The other instance is expressive of his devotional feelings, and reverence for the sanctuary of God, which is, that when at the point of death he desired to have the holy sacrament administered to him, but although too feeble to walk to the church to receive it, he would not be satisfied to perform such a solemn act in his own house, and desired to be carried there

upon his bed. Is not every one that reads this narrative disposed to say, "Let me die the death of the righteous, and let my latter end be like his?"

An additional advocate for the Scriptural statements respecting the soul after dissolution, is the learned Bishop Pearson, who was living about two hundred years ago. He says, "It must be laid down as a certain truth that the soul of man dieth not, but at the death of the body it returneth to Him who gave it, to be disposed of agreeable to the ground of our Saviour's counsel when he said, "Fear not them that kill the body," but cannot destroy the soul which liveth after death, either by virtue of its spiritual and immortal nature, (as we believe) or by the will and power of God, upholding and preserving it from dissolution, and when in a separate state of existence after death, it must not be supposed to sleep, or is bereft of vital operations, but to exercise the power of the will and understanding, and is subject to the affections of joy and sorrow, upon which is grounded the different state and condition of the souls of men, some by the mercy of God being placed in rest and peace, others by the justice of God, for the disregard of the tenders of His readiness to receive them upon their repentance are destined to misery and everlasting sorrow. Thus we conceive of righteous Abel to be in a state of perfect happiness, and the souls of all them that departed in the like precious faith with him have been gathered to the same place, but his wicked brother Cain, who died in his sins, was cast into hell, and the souls of all that have died under the power of a hard and an impenitent heart from the time of his death to the present hour, have been gathered to his sad society with the devil and his angels."

A further testimony to the same invaluable doctrine is from the pen of the Rt. Rev. Bishop Butler, of blessed memory, who says, "We have no more reason to think that a being endued with living powers of an uncompound quality, such as the human soul possesses will ever lose them during its whole existence, than

we have to believe that a stone ever acquired them.—The idea of the soul being dissolved, or falling into a state of unconsciousness, is founded upon the supposition of its being a compound substance, and consequently subject to decay, but as it is one and indivisible, it is as reasonable to suppose it may exist independent of the body as when united with it.

There appears so little connexion between our bodily powers of sensation and our present faculty of reflection, that there is no reason to suppose that death which destroys the former, does in any degree suspend the latter, or interrupt our continuing to exist in the same state of reflection as we do now.”*

To the same purport also speaketh the learned Bishop Bull, in two sermons on the first chapter of the Acts of the Apostles, and 25th verse, “Judas by transgression fell, that he might go to his own place.”

This excellent Bishop commences his second sermon by saying, “In my former discourse. I fully dispatched the first proposition concerning the substance of the soul of man after the death of the body, and I now proceed by God’s help to the other proposition, viz., that the soul of every man, presently after death, hath its proper place and state allotted by God, according as the departed had passed his time in this world, but more particularly as to the state of his

* The wonderfully skilful metaphysician, S. Drew, says, “It is evident, that consciousness must be either an essential property of an immaterial substance, or it must be an adventitious acquisition. If it be an essential property, it is a self-evident contradiction to suppose an immaterial substance to exist after consciousness is abstracted from it. If consciousness be a primary quality of an immaterial substance, it is impossible that it can be separated from it unless the identity of that substance be annihilated. If a substance which undergoes no change can be conscious at one time, and unconscious at another, the supposition includes within it this gross contradiction, that it is altered and yet at the same time not changed. I therefore conclude that consciousness must be essential to its nature. A being which continues simple must be the same to-day that it was yesterday, and must be exactly the same to-morrow for the same reason, and continue without change for ever and for ever.”

heart and mind when he died. The Scripture saith that the soul of Judas, immediately after his death, had not only a place to which he was assigned, but one that was suited to the character of a man, who from a principle of covetousness betrayed his most gracious Lord and Master, with whom he had been so intimately associated, therefore it is said of him that he went to his own place. I have shown that the Apostles were wont to express the differences in the state and condition of good and bad men which awaited them upon their departure out of this life. If there were one common receptacle and state into which all entered, as some have supposed, it could not have been said of Judas "that he might go to his own place," or that Stephen could expect the "Lord Jesus Christ to receive his spirit," but of what consequence would be the difference of place, unless there existed a consciousness of being either in a state of happiness or of suffering, as is represented by some deluded and mistaken (though intelligent) men, but whatever any may have said to the contrary, it is certain that the soul not only subsists after the death of the body, but also that it liveth, either in a state of happiness exceeding human apprehension, or of such extreme misery as was never witnessed in a state of mortality.

Some professing Christians admit that the soul doth subsist in a separate state; but they imagine that it is void of perception and sensibility, which to me is an odd and strange opinion, that seems inconsistent with itself. For I want to ask, how can the soul continue to subsist, if dispossessed of those qualities which are peculiar to a spiritual, immaterial essence, such as a keen susceptibility and quickness of perception. Some who entertain such sentiments quote Tertullian, as one who supports them therein; whereas, he saith, "*Vitæ animæ est sensus*" the life of the soul is perception, therefore to speak of a soul void of sensibility seems a contradiction in terms."

The good Bishop goes on to say "Now I do affirm

the consentient and uniform doctrine of the primitive Church to be this, that the souls of all the faithful do immediately after death enter into a state of bliss far exceeding all the felicities of this world, though inferior to that perfect beatitude of the kingdom of heaven with which they will be blessed at the resurrection; and on the contrary, the souls of all the wicked at the time of death enter into a state of inconceivable anguish and misery, and have a fearful apprehension of a greater degree of the divine indignation falling upon them, and this doctrine is confirmed by one who was fellow-labourer with St. Paul, delivered in an epistle of undoubted authority, addressed to the Corinthian Church by Philemon, which it was customary to be read in the public assemblies of the primitive Church, together with the Holy Scriptures of the New Testament. I consider such a testimony more precious than gold, and worth a thousand sentences of our later most celebrated doctors."

St. Clement also thus writes of the state of all faithful souls after the decease of the mortal frame, "All the generations from Adam to this time are past and gone, but they that finished their course in the faith of the Gospel, according to the grace of Christ Jesus, possess the regions of the blessed, which will be visible to all men when he shall come to judge the world in righteousness."

The sum of all that I have said is this, that all good men, without exception, are during the interval of the time of their death and the day of the resurrection, as to their immortal souls, in a most happy condition, and subsequent to that event they will, to use St. Paul's language, have "a far more exceeding and eternal weight of glory," and the condition of the ungodly will be the reverse, as represented in the Gospel under the most striking similitudes that could be adopted. What I have advanced is the doctrine of the Holy Scriptures, and of the Church of Christ, in its first and best ages."

In conclusion of this discourse, it is matter of abun-

dant comfort to all good men on the approach of death, as they are certified of entering into the joy of their Lord, therefore fear not, thou humble follower of the Lamb, for when the messenger of death comes, as the holy angels carried Lazarus to a state of everlasting rest and happiness, so also will they, as in a swift flying chariot, convey thy immortal soul to be united with the saints in light, to be one with them in glory everlasting."

In addition to the above-mentioned, I with much pleasure add the testimony of that most learned and eminently pious man, the Rev. Mr. Lightfoot, who says:—"The soul in these bodies does not act to the utmost extent that its nature is capable of. It is like a bird, when let out it enjoys a world of liberty, but not before. There is a kind of immensity in the soul, and this is one part of God's image. Any one soul among us could hold as much wisdom, goodness, &c., as God, in its degree and capacity, but it is straitened in these bodies that it cannot act to such an extensiveness. As the river is straitened within its banks till it fall into the ocean; so the soul here is straitened by ignorance, infirmities, and pressures, but at death it slips into the ocean of eternity, where there is no more straitness.

"How impossible is it in these mortal bodies to see God as He is! How hard through the fogs of flesh to see the things of God! How impossible to behold God in His essence! 'In the Mount will the Lord be seen,' and not in the low vallies of mortality and corruption. Oh! I cannot but with rapture consider of the strange and happy changes that blessed souls find as soon as ever departed. Here we are groping after him, and much ado we have to discern a little of him; here one cloud or other is interposing betwixt our contemplation and that Sun. But so soon as we are released from the body, we behold that incomprehensible light as he is. Oh! what rapture of soul will it be to witness all clouds dispelled, and to look with full open eye upon the Sun. Oh! this is our

God, we have waited for him. What the Apostle saith 2nd Cor. 3rd:—‘ But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image.’” This same writer saith “ It is a question with some, as to where the soul of Lazarus was while he lay dead four days.— Why, undoubtedly nowhere but in heaven. But the objection to that supposition is, because it was a wrong done to his soul to send it from heaven. But blessed soul dost thou think so? No, anything to obey the will of God.”

As what has hitherto been said are the writings of the members of the Established Church, it may be, that those who are opposed to the doctrines advanced may be inclined to give more credit to the statement of the learned and godly Dr. Isaac Watts, who writes as follows:—

“ I know that the opposers of the doctrine of a separate state maintain that the whole time, from the hour of death to the day of the resurrection is but as the sleep of a night, and that the dead shall awake out of their graves utterly ignorant of the long distance of time that hath passed since they were consigned to the tomb. One year, or one thousand years will be the same to them. Under this notion, the vicious man will indulge in his sensualities, and think that when death comes, I shall rest for a hundred or a thousand years, and perhaps in all that time my offences may be forgotten, or something may happen, that I may escape; or let the worst come, I shall have a long repose before my sorrows begin,—and in this way the doctrine of a state of unconsciousness holds back the terrors of “ the wrath of God which is revealed against all ungodliness and unrighteousness of man.”

I will not undertake to determine, that when the soul is dismissed from the body, whether there be any divine sentence passed concerning its internal state of happiness or misery, but it appears to me most probable, that as “ the spirit returns to God who gave it,” and with whom are the spirits of the just made per-

fect, I am most inclined to think that there is an immediate judicial determination of this important point, either by God the Father, or "His well-beloved Son" our Lord and Saviour Jesus Christ, "into whose hands the Father hath committed all judgment."

"It is," saith the Apostle "appointed unto all men once to die, and after death the judgment;" whether this takes place immediate or remote, is not declared, yet the words hardly give room to suppose a distant period would intervene.

Amongst those who delay the season of recompense until the resurrection, there are some who suppose the soul to exist in a state of stupor or sleep, being altogether unconscious and inactive.

Others imagine that the soul is not sufficiently distinct from the body to give it any proper existence when the body dies, but that its existence will be renewed at the resurrection, and then be the subject of joy or sorrow, according as the conduct has been in this world.

I think there is an effectual argument against each of these opinions, for it should be considered that this conscious or thinking principle, having lost its existence for a season, it will be quite another creature at the resurrection, and the man not the same but another person, and such a new conscious principle or person cannot properly be rewarded or punished for personal virtues or vices of which itself cannot be conscious by any power of memory or reflection, which were transacted in this mortal state, by another distinct principle of consciousness.

The doctrine of rewarding and punishing the same soul which did good or evil in this life, necessarily requires that the same soul, or intelligent nature should have a continued and uninterrupted existence that the same being which did good or evil may be rewarded or corrected.

Those who suppose the soul of man to have a real distinct existence when the body dies, but that it falls into a state of slumber and insensibility, must, I think,

suppose this soul to be material, *i. e.*, an extended and solid substance.

If they suppose it to be extended, or to have no parts or quantity, I confess I have no manner of idea of the existence or possibility of such a being without consciousness or any active power, nor do they pretend to have any such idea as I ever heard of, therefore they generally grant it to be extended. But if they imagine the soul to be extended, it must either have something more of solidity or density than mere empty space, or it must be quite as unsolid and thin as space itself. Let us consider both these.

If it be as thin and subtle as empty space, yet while it is active and conscious, I own it must have a proper existence, but if it once begin to sleep, and be void of all consciousness and activity, I have no other idea of it but the same which I have of empty space, and that I conceive to be mere nothing.

So far as I can judge of the soul of man, it is a conscious and active principle, subsisting by itself, made after the image of God, and it is in continuance the same being, whether united to an animal body or separated from it. If the body die, the soul still exists an active and conscious power, or principle, or being, and if it ceases to be conscious and active, I think it ceases to be, and vanishes into nothing, for I have no conception of what remains.

But after all that has been said, the subject remains to be determined by the word of God, I therefore apply myself to consider the proofs that may be drawn from Scripture for the existence of the soul in a separate state after death, and previous to the resurrection, of which the subjoined passages are to the point:—"Thou shalt guide me with thy counsel, and afterwards receive me to glory, my flesh and my blood fail, but God is the strength of my heart, and my portion for ever." These verses imply an immediate entrance into glory after having been guided through this world, and his saying, My heart and my flesh faileth, implies that when his natural life should be extinguished,

God would be to him an everlasting portion by receiving him to himself, and that consideration gave him strength and courage in the prospect of dissolution. It would be a very unnatural exposition of the first passage, to say that after God having guided him through this life until death, He would at some very distant period of time receive him to glory.

Another out of many passages of Scripture that might be quoted, is the account of the transfiguration of our blessed Lord on the Mount:—"And behold, there talked with him Moses and Elias." I grant that these might be mere visions, but it is a much more natural interpretation to suppose that the spirits of these two eminent men did in reality appear to Christ, and converse with him about the event of his death, and his return to heaven. Perhaps the spirit of Elijah was in his heavenly body, as he never died, but was taken alive into heaven, but the body of Moses was buried by God himself,* and his spirit was made visible, probably by an assumed vehicle for that purpose, as was the case with the Son of God in Paradise, when he conversed with Adam and Eve, and also with Manoah and his wife.†

One more, Scripture is so much to the purpose respecting the separate state, that it ought not to be omitted, which is, "For we know that if this earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."‡ It is evident that this house from heaven, this building of God, is a house in or from heaven, or such a clothing which may come upon the soul immediately, as soon as the earthly home or tabernacle is dissolved; and the 8th verse confirms this idea, which supposes good men to be present with Christ when separated or absent from the body." What Dr. Watts has just stated is confirmed by the Rev. Dr. Adam Clark in his commentary upon the passage, he saith, "When we consider the similitude in connexion with the doctrine of the resurrection,

* 2 Kings, ii. 11. † Judges, xiii. ‡ 2 Cor. i. 5.

which the Apostle has so much treated of in these Epistles, we shall then see that he intends to convey the following meaning, that as the tabernacle was taken down, in order to be again put together, so the body is to be dissolved in order to be re-edified, that as the ark of the covenant subsisted by itself, while the tabernacle was down, so can the soul, when separated from the body; that as the ark had then its own veil for its covering* so the soul is to have some vehicle in which it shall subsist until it receives the body again at the resurrection.

The Apostle says "a building of God," which some suppose refers to a certain celestial vehicle with which the Father of Spirits invests holy souls on their dismissal from the body. Again desiring to be clothed upon with our house which is from heaven. The Hebrew word *Cabash*, which answers to be clothed, signifies to be surrounded, covered, or invested with something."

I respectfully remark, from such a cloud of dignified witnesses to the general received opinion, that the righteous at death enter into "life everlasting," and the wicked into eternal punishment,—that a man must have a very high conceit of his own wisdom who should attempt to resist such incontrovertible evidence against the unscriptural doctrine of unconsciousness, the maintainers of which have mistakenly stated, that the Church countenances that doctrine, "because nothing adverse thereto is mentioned in either of the Creeds or the 39 Articles." It might with as much propriety be said the Church sanctions the doctrines of Mahomet, because no notice is taken of the Koran. But the Church explicitly refutes all that has been said of "the soul at death entering into a state of insensibility, and will remain so till the resurrection," by the subjoined quotations from the burial service:—"Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh are in joy and felicity."

* Exodus, xl. 21.

No language can be more expressive of a disavowal of the erroneous doctrine, "that the soul at death is deprived of active sensibility, and will remain so until the resurrection."

The 13th and 14th verses of the 5th chapter of Revelations expressly set forth that Christ and his glorified saints are in one and the same place.

O that it may please the "God of all consolation" to bless what is herein stated to the building up of them that love Him, in the faith and hope of the Gospel of Jesus Christ, Amen.

THE AUTHOR.

In an article that was published some time ago I stated that those mentioned Rev. xx. 14, were such as had been in hell from the time of their death, and not called out of a state of unconsciousness, to which an anonymous writer replied, If that were the case, the word would have been *γεενναν* and not *Αδης*, to which I answer, the latter word is indefinite, and my statement is confirmed by the learned Parkhurst, who says in his Lexicon "*Αδης* in the first place, means the common receptacle of the dead, and secondly the place of eternal punishment," and this explanation is fully confirmed by Luke xvi. 23, where it is said and in (*Αδης*) hell he lifted up his eyes, being in torment," and certainly the word here means no other but the state of the damned, therefore it must be admitted that my exposition was correct. When the psalmist says "the wicked shall be turned into hell," let not any of such a character suppose that it will not take place until some indefinite time after death; but to be assured it will as quickly follow, as the thunder does a flash of lightning.

The subjoined having fallen into the hands of the author since his work went to the press, and is nearly completed, he cannot omit introducing that which is so much to the *import*, and especially as coming from the pen of a most respectable and well known writer,

x Parkhurst

who says to imagine Paul desiring rather to be asleep and unconscious, and useless to God and man, than to remain actively engaged in the cause of Christ on earth, is to us impossible. The dying thief turned the eye of faith upon the Redeemer, then in the very act of paying the mighty ransom for our souls, and with humble hope addressed him—"Lord remember me when thou comest into thy kingdom." The gracious and blessed answer addressed itself at once to the language of his prayer—"Verily I say unto thee, to-day," not at some distant and undefined period, but on this very day, ere the Sabbath begins. "To-day thou shalt be with me in Paradise." Oh, we cannot relinquish this precious word to support a cold, dark, uncomfortable theory.

It never occurred to us when joining the congregation in that very beautiful though uninspired hymn, the *Te Deum*, "The glorious company of the Apostles praise thee; the noble army of martyrs praise thee; the goodly fellowship of the Apostles praise thee."—We never entertained an idea that the Apostles, prophets, and martyrs were all fast asleep.

When we find the angel who was commissioned to shew John the things that must shortly come to pass, plainly saying to him, "I am thy fellow-servant, and of thy brethren the prophets," we have pretty strong evidence of the state and employment of disembodied spirits.

There are two doctrines of Scripture, the practical recollection of which would preserve us from many errors. One indeed is still a controverted doctrine, but the other is a fundamental article of our faith—"I believe in the resurrection of the body." Now it is not that Christians doubt the fact of the resurrection generally, but they are apt to forget that it relates exclusively to the body, that the soul is not buried, and cannot be raised from the grave.

The other, and controverted point, is the pre-millennial advent of the Lord Jesus, with the resurrection of his own people from among the dead at his coming.

We have abstained from dwelling upon the sweetness of the consolation provided for bereaved mourners, who can realise the fact, that what to them is grievous and bitter loss, is to the objects of their weeping love, present blessedness and gain; or on the "songs in the night" that it puts into the parched lips of some who are travelling a very painful pathway to the grave, they groan being burdened, not that they would be unclothed of the earthly tabernacle, but they long to be clothed with their house from heaven, by that spiritual habiliment or habitation in which the soul will rest and rejoice, until it receive again its own purified and glorified body raised from the dust, and the true temple of God, the house not made with hands, eternal in the heavens, the celestial Jerusalem prepared for them to dwell in, and become their abode for ever."

CHARLOTTE ELIZABETH.

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ERRATA.

In page 9 for $\psi\upsilon\kappa\eta\eta$, read $\psi\upsilon\kappa\eta$, and for $\omega\mu\alpha\ \psi\upsilon\chi\iota\upsilon\upsilon$ read $\omega\mu\alpha\ \psi\upsilon\chi\iota\omicron\gamma$.









